

THE EXAMINER.

JOHN H. HEYWOOD, Editor.
NOBLE BUTLER, Editor.
LOUISVILLE, JULY 7, 1849.

We send, occasionally, a number of the EXAMINER to persons who are not subscribers, in the hope, that by a perusal of it, they may be induced to subscribe.

EMANCIPATION TICKET.
CANDIDATES FOR THE CONVENTION.
CHAPMAN COLEMAN,
DAVID L. BEATTY,
JAMES SPEED.

Central and Executive Committee.
W. W. Worsley, Wm. Richardson,
W. E. Glover, Reuben Dawson,
David L. Beatty, James Speed,
Blair Ballard, W. P. Boone,
Thomas McGraw, Lewis Ruffner,
Wm. Richardson, Treasurer,
BLAIR BALLARD, Corresponding Secretary.

To "G. M. J."—We return you thanks for the \$5 sent us through our friend J. M. McK.

Patrick Murray, Esq.
The death of this gentleman is widely and sincerely mourned. For many years a resident of Louisville, Mr. Murray was generally known and respected wherever known. A man of warm and affectionate heart, he was always quick to hear the cry of suffering and ready to relieve. To his generous nature the unknown of the parties and the sectarian was unknown. Though deeply in his political and religious views, his kindly feelings passed over party barriers and flowed freely toward members of all denominations. A sincere and ardent lover of liberty, the cause of Emancipation found in him a faithful and zealous friend; an upright and straight-forward man, our city had in him a useful and valuable citizen.

In the Continuance of Slavery in Kentucky Necessary to the Continuance of the Union?

One of the arguments which the Kentucky pro-slavery men rely on very confidently in their efforts against Emancipation is that it is necessary to sustain slavery in this Commonwealth as a means of perpetuating the Union. The logic by which this apparently very strange conclusion is reached is as follows:—As long as the institution of slavery is maintained in Kentucky, she will side with the South in resisting the aggressions of the North. Abolish slavery and she will unite with the North, and the South, becoming desperate under repeated attacks, will dissolve the Union.

Now, this is put forth as a sufficient reason why Emancipation in Kentucky ought not to be attempted at present. Slavery must be perpetuated in this Commonwealth to protect the Union. It may be well perhaps to examine this argument and expose its absurdity. And, first, let us see what is the extent of the aggression under which the South is to break up our political bonds.

The North makes aggressions on the South by contending that the territories of New Mexico and California should not be invaded by the institution of slavery. In this contending, does the North make more aggression on the South than the South makes on the North by contending that slavery shall be extended into the territories acquired from Mexico? Further—the North is making aggressions on the South by insisting on the abolition of slavery in the District of Columbia. We believe no intelligent man expects any other aggressions on the South than these. It is true that some argue that the North will go further and insist on the abolition of slavery in the States. This position however is not sustained by much authority. Very few men of sense believe that the masses of the Northern people can ever be induced to take a step in violation of the constitution, and all men know that Congress has no power over the question of slavery in the States. The only aggressions that are apprehended by men of sense consist in efforts in Congress to exclude slavery from territories in which it has no present existence, and to abolish it in the District of Columbia. The people of Kentucky are gravely told that if they decree Emancipation, these aggressions will become so aggravated that the South will submit no longer to a compact under which it is liable to continual insult.

So far as the question of slavery in the territories goes, we are glad to be able to say that a vast majority of the people of the territories are utterly opposed to the introduction of the system among them. Slavery can be introduced only by their willing it, or by act of Congress legislating it in the territories, which no intelligent man believes possible. There is therefore no reason why any one should feel much anxiety in relation to the extension of slavery beyond its present very wide limits. The people of California are on the eve of forming a State Government which will be submitted to the next Congress. Beyond all doubt, this constitution will exclude slavery, and it must of necessity pass Congress. This will settle the question of slavery and the aggressions of the North so far as California is concerned. New Mexico has already protested against the introduction of negro slavery there, and as the system meets with no advocates in that territory, it is not at all likely that it can be extended over it. The institution is already most effectively black-balled in both of the Mexican territories, and the question with reference to them is virtually settled by the concurrent will of the people.

Slavery being excluded from New Mexico and California by the will of the people of those territories, all Northern aggression on the South in relation to the institutions of those territories will necessarily cease. The only remaining opportunity left to the North to trample on the rights of the South will be in connection with the District of Columbia.

In that District, slavery will remain just as long as the people wish it to remain and no longer. We hold it impossible to get a majority in both houses of Congress to vote in favor of abolishing the fraction of the great system of American slavery which exists in the District, until a pretty large majority of the people of the District petition for the passage of a law to relieve them of the burthen and evils of the institution. When the people of the District shall thus petition Congress, a due respect to their will as well as to their welfare will require Congress to pass an act of abolition. Whether such a majority of the people can be induced to sign such a petition at the present time, we have no means of knowing. It is very well known however, that the anti-slavery men in the District are both numerous and efficient, and as the progress of truth is onward, their number and efficiency are every day advancing. We hope that not many years will pass before the mind and heart of the District will demand Emancipation, and when that is the case, no one can doubt that it will be proper in Congress to grant the prayer of the people.

We have these then that the aggressions of the North on the South are not likely to be so terrific hereafter as the frightened fancy of some of our pro-slavery men picture, and we cannot but think, with this view of the case before us, that the friends of the perpetuation of slavery in Kentucky cannot but feel the utter absurdity of the argument they resort to, to prove that the continuance of slavery is necessary to the continuance of the Union.

Moreover, no one expects that Kentucky will shuffle off her wretched and unprofitable system of slavery so speedily as the pro-slavery argument requires to make itself tenable. Many a year must come and go before the number of slaves will be so reduced in Kentucky as to cause her to be ranked in fact or in sympathy with the free States. To declare Emancipation by the constitutional Convention next autumn would by no means involve the immediate or near removal of slavery from the State. If a clause were introduced into the constitution, which is heretofore to be the fundamental law in Kentucky, providing for Emancipation, it would not take effect on the slaves now in existence, but its operations would be felt only by the children hereafter to be born. There is therefore no prospect that Kentucky will shake the plague from her garments in any very particular or appalling hurry. Our pro-slavery friends need not distress their souls by supposing that our Commonwealth is about to spring at one short bound from the slave into the sisterhood of free States, and thus bring about a dissolution of the Union.

The pro-slavery men are too much in the habit of misrepresenting the sentiment of the people in the free States, just as some of the people in the North are in the habit of misrepresenting the condition of things in the South. It is true that there are some men in the free States who wish to see our confederacy tumble into ruins. But they are not one in a hundred of the population. The majority made up of those who are resolved on perpetuating the Union independent of all considerations touching the subject of slavery is immense and will ever continue so. No party not utterly insignificant in point of members can ever be rallied in opposition to the Union. Love of Union is a sentiment which we are glad to believe is cherished in at least nineteen-twentieths of the American people, and, thus believing, we feel confident that any course of policy that would cause a disruption of the bonds of the Union will always be bitterly and indignantly opposed by the good sense of a vast majority of the people of all sections. We are firmly convinced that the existence of the Union is indispensable to the highest welfare of all classes and all sections, and this conviction is thoroughly sustained by the people generally. We do not regard the severance of the Union as scarcely a possible event, and do not therefore unnecessarily trouble ourselves about that host of evils and horrors that are to be encountered when dissolution takes place.

Life and Energy in the Free States.

Strange would be our emotions if, after an absence of three years from Kentucky, on our return we should find on a piece of land, which was employed, at the time of our departure, as pasture-ground, a large and flourishing city with a population of ten or twelve thousand inhabitants. The change would seem magical, incredible. The account which we submit of the city of Lawrence shows that such a change has been effected in one of the States of the Union. Where three short years ago a visitor would have seen only "a desolate sheep pasture with not more than two or three houses in sight," he would now find a beautiful city with churches and school-houses, gas-works and libraries, and all the evidences of life and prosperity. And in what part of the Union is it that this wonderful growth can be witnessed? Surely one would say it must be in the most highly favored portion, where Nature has so lavishly bestowed her gifts, the portion rejoicing in the mildest climate and the most fertile land. Not so, but in Massachusetts, with its cold air and its rocky soil, in barren old Massachusetts, in which a Southern planter wonders how men can live. Yet these men do live and prosper, and there has sprung up this young city, whose history seems to belong to the marvels of Fairy life rather than to the realities of ordinary existence.

To what is this astonishing rapid growth owing? How shall we account for it? Shall we attribute it to wealth, wealth which, in this money-loving age, is thought to possess almost miraculous power? But whence came the wealth? How did barren, desolate Massachusetts become wealthy? She has no mines of silver or gold which have successfully revealed their treasures; hers is not a Californian soil—Where then her wealth? We have the answer in one word—labor. In labor, intelligent, persevering, well-directed labor, we have the cause of the wealth and prosperity of Massachusetts. She knows that labor is the source of her greatness, and therefore she honors labor. She knows that labor, to be efficient and successful, must be intelligent, and therefore she educates the laborer. She places the means of education at the door of the poor man's cottage. We honor her because she regards the humblest child within her borders as the possessor of an immortal mind and therefore entitled to enjoy opportunities of mental culture and improvement. We honor her because she regards education not as the privilege of the few but as the right of all.

THE CITY OF LAWRENCE.—A correspondent of the New Jersey Advocate gives the following account of the new City of Lawrence, and its unparalleled rapid growth, in a recent letter to that journal:—
"In 1845 a company of capitalists in Boston made a purchase of some 300 acres of land about twelve miles above Lowell, on the Merrimack river, as a site for a new manufacturing town. The next year, or just three years ago, operations were commenced. The land was cleared, a sheep pasture, and a poor one at that—only two or three farm houses being in existence in an area of miles. Just three years ago, Capital laid the foundation of the town of Lawrence; observe what I found there to-day. The incorporated manufacturing capital in operation there, is six and a half millions, and sustains a population already from 10 to 12,000. The mills are furnished with water power from an immense dam, costing \$600,000, and is itself one of the most splendid pieces of masonry in this country. Running from the canal, one mile long, from 60 to 100 feet wide, and 12 feet deep. Stretching upward from this immense mass is a circular stone shaft or chimney 142 feet high. These works will furnish employment for about 800 men. A square or brick tenement has been erected for their workmen containing 50 houses.
The Atlantic Cotton Millinery now built and are completing 4 mills, each 350 feet long, 5 stories high, 4 piers high, each 75 feet long, 3 stories—3 cotton houses, aggregate length 650 feet, each containing 900 spindles, 400 feet long, 3 stories. Also 10 blocks of spinning houses for their operatives, making a range of over 2600 feet in length. It may give some idea of the extent of the buildings to say that there are four and a half acres of slate roofing. The Bay State Woolen Mills have 3 spinning blocks of boarding houses, 250 feet in length 3 stories. They have three mills, each 300 feet long, eight stories high, or 105 feet to the ridge pole. They have also a building 905 feet long, 150 feet wide, with two wings at right angles, each 140 feet long, from 3 to 5 stories. When fully complete, there will be a parallelogram of almost solid masonry, 1000 feet by 400, and will be the largest building in the world. It will consume 2,000,000 pounds of wool per annum.
But I can hardly give you a idea of the immense factories and machine shops which tower up in every direction. They are so numerous that I laid out in a hasty sketch a few streets, the sides planted with trees. A band composed of 18 men occupies the entire of the square. There are now 1000 dwellings—many of them elegant residences. Some religious societies are organized, several of them having erected handsome church edifices."

\$500,000. Also a Savings Bank and an Insurance Company. Three large and well conducted newspapers are published here. There are 12 Dry Goods Stores, 5 Book Stores, 21 Shoe Stores, 36 Grocery Stores, 19 Confectioneries, 16 Apothecaries, 6 Jewellers, 19 Lawyers, 13 Physicians, 1 Hotel, and so on in every department of business. Gas works have been erected at a cost of \$30,000, with which the whole town will be lighted. A sewer also runs through the place, for the length of half a mile, and is high enough for a man to walk in it erect for the whole distance, and into this branch sewers run from every street. A public library has been formed which already numbers 8000 volumes. Three Railroads now run into the place, and two more will be completed this fall, opening communication with the commercial emporiums in every point of the compass.

I could fill up, with statistics and facts, and descriptions of its low purposes, and this will suffice to give you something of an adequate idea.

Modes of Amending the Constitution.
We presented last week a few thoughts upon this subject. As it is one upon which much interest is felt and will continue to be felt in our State, we have taken some pains to prepare, with the aid of a valuable book called "The American Guide," the following table which will show the various modes adopted in the different States of the Union for making constitutional amendments.

The principle of Specific Amendments is recognized in the Constitution of the United States and also in the Constitutions of the following States, viz: Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, North Carolina, South Carolina, Georgia, Tennessee, Louisiana, Mississippi, Alabama, Missouri, Florida, Michigan, Arkansas, Texas, Wisconsin, twenty-one States, and not twenty-four as incorrectly stated last week.

In the Constitution of the United States, the article providing for amendments is as follows:—
"Congress, whenever two-thirds of both Houses shall have passed any amendment, shall submit it to the States for their ratification; or, on the application of the legislatures of two-thirds of the several States, shall call a convention for proposing amendments, which, in either case, shall be valid when ratified by three-fourths of the several States, or by conventions in three-fourths thereof, as the one or the other mode of ratification may be proposed by Congress; provided that no amendment which may be made prior to the year one thousand eight hundred and eight, shall in any manner affect the first and fourth clauses in the ninth section of the first article; and that no State, without the consent of the Congress, shall be deprived of its equal suffrage in the Senate."

In five of the States mentioned above, viz: Rhode Island, New York, New Jersey, Pennsylvania, Wisconsin, any amendment may be submitted to the people by a majority vote of the members of the Legislature. The provision in the Constitution of New York is as follows:—

"Any amendment or amendments to this Constitution may be proposed in the Senate and Assembly; and if the same shall be agreed to by a majority of the members elected to each of the two Houses, such proposed amendment or amendments shall be referred to the people at the year and days therein, and referred to the Legislature, to be chosen at the next general election of Senators, and shall be published for three months previous to the time of making such choice, and if in the Legislature no amendment or amendments shall be made, the same shall be referred to the people at the year and days therein, and referred to the Legislature, to be chosen at the next general election of Senators, and shall be published for three months previous to the time of making such choice, and if in the Legislature no amendment or amendments shall be made, the same shall be referred to the people at the year and days therein, and referred to the Legislature, to be chosen at the next general election of 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LITERARY EXAMINER.

The Fire of Drift Wood.
(From Graham's Magazine.)

BY H. W. LONGFELLOW.

Went within the farm-house door,
Whose windows, looking out the bay,
Gave to the sea breeze, damp and cold,
An easy entrance, night and day.

Not far away we sat the port—
The strange, old-fashioned, silent town—
The light-house—the dismantled fort—
The wooden house, quaint and brown.

We sat and talked until the night
Dawning filled the little room;
Our faces faded from the light,
Our voices only broke the gloom.

We spoke of many a banished scene,
Of what we once had thought and said,
Of what had been, and might have been,
And who was changed, and who was dead.

An all that fills the hearts of men,
When first they feel, with secret pain,
Their lives henceforth have separate ends,
And never can be one again.

The first slight swelling of the heart,
That woe is powerless to express,
And leaves it still unsaid in part,
Or say it in too great excess.

The very tones in which he spoke
Had something strange, I could not mark;
The leaves of memory seemed to make
A mournful rustling in the dark.

Of old the words upon our lips,
As suddenly, filled out the fire,
Built of the wreck of stranded ships,
The flames would leap, and then expire.

And as their splendor faded and failed,
We thought of wrecks upon the main,
Of ships dismantled, that were haled,
And sent no answer back again.

The windows, rattling in their frames—
The ocean, roaring up the beach—
The gull-blast—the flickering flames—
All mingled vaguely in our speech.

Until they made themselves a part
Of fancies flitting through the brain—
The long lost ventures of the heart,
That send no answers back again.

O flames that glowed! O hearts that yearned!
They were indeed too much akin—
The drift-wood fire without that burned,
The tongues that glowed within.

The Foolish Merc.

AN EASTERN ALLEGORY.

From Curzon's "V. to Monasteries in the Levant."

In the days of King Solomon, the son of David, who, by the virtue of his celestial seal, reigned supreme over gentils as well as men, and who could speak the languages of animals of all kinds, all created beings were obedient to his will. Now when the King wanted to travel, he made use of his conveyance, of a creature of a stature for him, that carried the property of extending itself to a sufficient size to carry a whole army, with the tents and baggage, but at other times it could be reduced to an ant to be only large enough for the support of the royal throne, and of those ministers whose duty it was to attend upon the person of the sovereign. Four gentils of the air then took the four corners of the carpet, and carried it, with its contents, wherever King Solomon desired. Once the King was on a journey in the air, carried upon his throne of ivory over the various nations of the earth. The rays of the sun poured down upon his head, and he had nothing to protect him from its heat. The fiery balls were beginning to scorch his neck and shoulders, when he saw a flock of vultures flying past. "O, vultures!" cried King Solomon, "come and fly between me and the sun, and make a shadow with your wings to protect me, for my rays are scorching my neck and face." But the vultures answered, and said: "We are flying to the North, and your face is turned towards the South. We desire to continue on our way; and be it known unto thee, O King! that we will not turn back on our flight, whether we fly above you, or whether we fly below you, although it is a great sin to scorn your neck and face." Then King Solomon lifted up his voice and said, "Cursed be ye, O vultures!—and because ye will not obey the commands of your lord, who rules over the whole world, the feathers of your necks shall fall off; and the heat of the sun, and the cold of the winter, and the keenness of the wind, and the beating of the rain shall fall upon your rebellious necks, which shall not be protected with feathers like the necks of other birds. And whereas you have hitherto fed delicately, henceforward ye shall eat carrion and feed upon offal; and your race shall be impure till the end of the world." And it was done unto the vultures as King Solomon had said.

Now it fell out that there was a flock of hoopes flying past, and the King cried out to them, and said, "O, hoopes! come and fly between me and the sun, that I may be protected from its rays by the shadow of your wings." Whereupon the King of the hoopes answered, and said, "O King, we are but little fowls, and we are not able to shield much shade, but we will gather our nation together, and by our numbers we will make up for our small size." So the hoopes gathered together, and flying in a cloud over the throne of the King, they sheltered him from the rays of the sun.

When the journey was over, and King Solomon sat upon his golden throne, in his palace of ivory, whereof the doors were emerald, and the windows of diamond, he remembered that the King of the hoopes should stand before his feet. "Now," said King Solomon, "for the service that thou and thy race have rendered, and the obedience thou hast shown to the King, thy lord and master, what shall be given to the hoopes of thy race, for a memorial and a reward?" Now the King of the hoopes was confounded with the great honor of standing before the feet of the King; and making his obeisance, and laying his right claw upon his heart, he said, "O King, live forever! Let a day be given to thy servant to consider with his queen and his concubines what it shall be that the King shall give unto us for a reward." And King Solomon said, "Be it so." And it was so.

But the King of the hoopes flew away; and he went to his queen, who was disappointed, and he told her what had happened, and he desired her advice as to what they should ask of the King for a reward; and he called together his council, and they sat upon a tree, and they each of them desired a different thing. Some wished for a long tail; some wished for blue and green feathers; some wished to be as large as ostriches; some wished for one thing, and some for another; and they did not till the going down of the sun, but they could not agree together. Then the Queen took the King of the hoopes apart, and said to him, "My dear lord and husband, listen to my words; and as we have preserved the head of King Solomon, let us ask for crowns of gold on our heads, that we may be superior to all other birds." And the words of the queen and the princesses her daughters prevailed; and the King of the hoopes presented himself before the throne of Solomon, and desired of him that all hoopes should wear golden crowns upon their heads. Then Solomon said, "Hast thou considered well, and do we desire to have golden crowns upon our heads?" So Solomon replied, "Crowns of gold shall ye have—but, behold, thou art a foolish bird; and when the evil days shall come upon thee, and thou shalt the folly of thy heart, return here to me, and I will give thee help." So the King of the hoopes left the presence of King Solomon with a golden crown upon his head. And all the hoopes had golden crowns; and they were exceeding proud and haughty. Moreover, they went down by the lakes and the pools, and walked by the margin of the water, that they might admire themselves in it as in a glass. And the Queen of the hoopes gave herself airs, and sat upon a twig, and she refused to speak to the morpore her cousin, and the other birds who had been her friends, because they were but vulgar birds, and she wore a crown of gold upon her head.

Now there was a certain Fowler who set traps for birds; and he put a piece of a broken mirror into his trap, and a hoope that went in to admire itself was caught. And the Fowler looked at it; and saw the shining crown upon its head; so he wrung off its head, and took the crown to Isaacchar, the son of Jacob, the worker in metal, and he asked him what it was. So Isaacchar, the son of Jacob, said, "It is a crown of brass." And he gave the Fowler a quarter of a shekel for it, and desired him, if he found any more to bring them to him, and to tell no man thereof. So the Fowler caught some more hoopes, and sold their crowns to Isaacchar, the son of Jacob; until one day he met another man who was a Jew, and he showed him several of the hoopes' crowns. Whereupon the Jew told him that they were of pure gold; and he gave the Fowler a talent of gold for four of them.

Now when the value of these crowns was known, the fame of them got abroad, and in all the land of Israel was heard the (wonder) of how the whirling of slings, bird-like was made in every town; and the price of traps rose in the market, so that the fortunes of the trap-makers increased. Now a hoope could show its head but it was slain or taken captive, and the days of the hoopes were numbered. Then their sins were filled with sorrow and dismay, and before long few were left to bewail their cruel destiny. At last, flying in search of the most unfrequented places, the unhappy King of the hoopes went to the court of King Solomon, and stood upon the steps of the golden throne, and with tears in his eyes related the misadventures which had happened to his race.

So King Solomon looked kindly upon the King of the hoopes, and said unto him, "Behold, I do not want thee of thy folly in desiring to have crowns of gold; vanity and pride have been thy ruin. But now, that a memorial may remain of the service which thou hast rendered unto me, your crowns of gold shall be changed into crowns of feathers, that ye may walk unharmed upon the earth." Now when the Fowler saw that the hoopes no longer wore crowns of gold, but feathers, he was grieved, and he said, "The hoopes no longer have crowns of gold, but feathers, and the persecution of their race, and from that time forth the family of the hoopes have flourished and increased, and have continued in peace even to the present day."

Education of the Domestic Cere.

(From Curzon's "V. to Monasteries in the Levant.")

Something can be done with a child from a very early period of existence. For instance, if he cries, we may avoid a great evil, if we abstain from administering dainties for the purpose of soothing him; or, on the other hand, from using him harshly by way of punishment. The crying of a child on account of any little accident or disappointment, is less an evil to him than an annoyance to us; we probably attach too much consequence to the idea of keeping children quiet, as if quietness were in itself a virtue. If, however, it appears really desirable to stop the crying of an infant, the best way is to produce a diversion in his mind. Create some novelty about or before him, and if it is sufficient to give a new turn to his feelings, he will become what is called 'good' immediately. This is a cheap way of effecting the object, and it can be attended by no imaginable bad consequences. It must be remarked, however, that we—that is, grown-up people—are ourselves the causes of much avoidable squalling among the young. A child is looking at something, or is enjoying himself in some little sport with a companion; from fondness or some other cause, we snatch him up of a sudden in our arms; he cries.

Can we wonder? Should any of us like to be snatched up from a dinner table in the midst of a sup, or from a concert room when Jenny Lind is enchanting all ears? Undoubtedly, it is injustice to a child to treat him thus, not to speak of the worse injustice of punishing him in such circumstances for crying. He is entitled to have all his will consulted before we snatch him away merely for our own amusement. Should it be necessary to interfere with his amusements, or put a stop to them, use diversion and kind words, by way of softening matters, and we shall probably have nothing to complain of. Our ancestors were severe with children. There used to be some terrible maxims about maintaining awe, and breaking or bending the will. Corporal correction was a remedy resorted to. The direct result of the system of terror was to produce a child of falsehood and barbarism; for there is no child who will not tell a lie if afraid of punishment on letting out the truth, and the beating he gets only serves as an example of violence for his own conduct towards brothers, sisters and companions. Kindness is now the rule in fashion—upon the whole an improvement. An excess in this direction would, however, be as fatal as one of an opposite kind. It is not so much kindness that is required as simple civility and justice. Treat children with courtesy, and as rational beings, and they will generally be found sufficiently docile.

We hear obedience trumpeted as a first requisite; but the question is, how is a right kind of obedience to be obtained? Our opinion is, that the fewer commands we address to children the better. Ask them politely. It is difficult for any one, even a child, to refuse what is asked. If they do, they lie so plainly in error, that little can be needed beyond a calm expression of opinion on the subject. They will be less likely to refuse a second time.

As soon as their understanding fits them for such intercommunion, children should be made the companions, friends and confidants of their parents. The old rule was, that in their parents' presence they should be perfecty quiet. This might be a good thing in the past, but it was not

prevailed; and the King of the hoopes presented himself before the throne of Solomon, and desired of him that all hoopes should wear golden crowns upon their heads. Then Solomon said, "Hast thou considered well, and do we desire to have golden crowns upon our heads?" So Solomon replied, "Crowns of gold shall ye have—but, behold, thou art a foolish bird; and when the evil days shall come upon thee, and thou shalt the folly of thy heart, return here to me, and I will give thee help." So the King of the hoopes left the presence of King Solomon with a golden crown upon his head. And all the hoopes had golden crowns; and they were exceeding proud and haughty. Moreover, they went down by the lakes and the pools, and walked by the margin of the water, that they might admire themselves in it as in a glass. And the Queen of the hoopes gave herself airs, and sat upon a twig, and she refused to speak to the morpore her cousin, and the other birds who had been her friends, because they were but vulgar birds, and she wore a crown of gold upon her head.

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Now when the value of these crowns was known, the fame of them got abroad, and in all the land of Israel was heard the (wonder) of how the whirling of slings, bird-like was made in every town; and the price of traps rose in the market, so that the fortunes of the trap-makers increased. Now a hoope could show its head but it was slain or taken captive, and the days of the hoopes were numbered. Then their sins were filled with sorrow and dismay, and before long few were left to bewail their cruel destiny. At last, flying in search of the most unfrequented places, the unhappy King of the hoopes went to the court of King Solomon, and stood upon the steps of the golden throne, and with tears in his eyes related the misadventures which had happened to his race.

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